VOLUME LVI CHICAGO, NOVEMBER 9, 1905. NUMBER 10

# UNITY

Freedom, Fellowship and Character in Religion

Every great teacher or leader lays stress on some single word of might—the key as it were to his position. Buddha's great word was "renunciation;" Zoroaster's, "purity;" Menu's was "justice." The key to Confuciaus is "moderation," Moses emphasized "law;" Plato "harmony;" Socrates "reason." The strong word of Epictetus was "reliance," of Antonius, "self-possession." But Jesus gives us the key to the inner chamber of His heart in a single, mighty, sweet word,—"love."

—*O. B. Frothingham.*

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# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVI. THURSDAY, NOVEMBER 9, 1905. NUMBER 10

**Into the elysian fields of thought enters no satisfaction but brings with it youth, and ardor, and strength; nor is there a thing in this world on which the mind thrives more readily than the ecstasy, nay, the debauch, of eagerness, comprehension, and wonder**

—*Maurice Maeterlinck, in The Buried Temple.*

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A proof-reader in the UNITY office caught a compositor who made "the tithe of mint, anise and cummin" read "title of merit arise and commune." Let copy-makers beware. All compositors are not up on Bible quotations, as all quoters of Bible are not down to the level of clear copy-makers and graceful penmanship.

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"Your subscriber's eyesight is getting very poor; he is over ninety years of age and for this reason he thinks it best to discontinue UNITY." How much pathos in this note! Yes, but how much poetry and prophecy also. How nobly has the life been lived that can rejoice in the discussion of the things of the spirit and keep in touch with the ethical and spiritual forces clear up into the nineties. How the light shines back from this nonogenarian height to shame the hurried, feverish restlessness of the men and women who in the forties and fifties are already too busy, too tired, and too pre-occupied to enjoy or to serve or study any of the forces that make life worth living,—the forces that deal with the intangible, that make for the larger unity.

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In Chicago the pulpit did not hesitate to declare itself more freely than ever before on certain questions and the public was well informed as to where most of the preachers stood. The *Outlook* calls attention to the impressive occasion when Mr. Jerome spoke from a city pulpit on Sunday morning. Quoting from a local paper, it says: "The impressive scene was presented of a church congregation forbidden by the sacredness of the edifice in which they had gathered to applaud, rising *en masse* and standing with bowed heads, Mr. Jerome bowing his head also, while the reverent engaged in silent prayer." Whatever one's philosophy of prayer may be, this passing of politics out of the domain of the boisterous and the profane into the realms of solemn silence and devout thoughtfulness is prophetic of a better day.

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The *Universalist Leader* for November is a Japan number and gives abundant evidence that its missionaries have taken real hold of the life of these quaint and interesting people. The evidence comes not from the substantial buildings shown in the attractive cuts but from the large number of natives contributing to this number. The titles are suggestive and encouraging. Here are some of them: "Important Work Besides the Church Service," Rev. N. Nagano; "Spiritual Progress," Rev. H. Hoshino; "My Religion," Rev. Sempo Ito; "Piety: A National Characteristic of the Japanese," Y. Mashino; "The Opportunity in Nagoya," Rev. S. Akashi; "Crown of Labor," Shige Takenaka, etc., etc. It is natural that the hospitality of the Universalist faith should be appreciated by the pagans who have too often been consigned to eternal woe by the "Christian" missionaries, who go to them with an alleged message of good news.

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We have been slowly awakening to the fact that something has been happening to *Current Literature.* Recent numbers have been increasingly rich in fact and comment. The explanation is found in the fact that E. J. Wheeler, whose association with the *Literary Digest* helped to give that paper such signal value to the intelligent reader, has recently assumed editorial charge of *Current Literature,* and that L. D. Abbott and Alexander Harvey, men also well known in the editorial world, are his associates. The department, Religion and Ethics, to which we first turn in the November number, fully justifies our commendation. Here is something from or about Cuthbert Hall, Harnack, Thomas Paine, Crapsey and Gorky, and the topics discussed are such as belong to such high names. In the department of Literature and Art are the faces of Dowden, Macdonald and Thoreau looking down upon us. Hereafter we will watch out for *Current Literature* more persistently than ever before.

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Robert Collyer's words came from the heart and went to the heart of many a minister when he spoke of the "real trouble" that followed him through all the years of his ministry,—to find the young men and women who grew up in his Sunday-school, graduating into the church for a time and then "disappearing like the mist." How many others with him have asked, "Where have they gone? What are they doing? Do they belong to us? Is there any identity between them and the children I knew in the Sunday-school, and the youths and maidens I saw in the pews and would find in the homes? They are not there any more; what has happened? has something broken?" There are many answers. Excuses are many —"good excuses." Indeed, the "good" excuses represent the saddest elements in the case,—that the pressing demands of the temporal, the material, the external and superficial life should be deemed "good"

excuses for the neglect of the interests that are permanent, intangible, spiritual.

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We are mindful at this writing of two homes draped in sadness on account of two young lives blotted out, without warning and without justification, by the brutalities of what is grewsomely known as the "gridiron." At Oak Park, Illinois, and Los Angeles, California, two high-school boys went out to their games with the tides of life pulsing joyously in their veins. In an hour or less they are brought back to die. And this is the glorious football game, the excitements and dangers of which lie not in the violation of its rules but in the very spirit and essential essence of the game itself. It is gladiatorial in its nature, and when ten thousand people shout over the triumph or defeat of the contesting tides they do it in the spirit of the bullfight and the ring and the gladiatorial displays of Rome, with, for the main part, thumbs turned down, urging the contestants to the bitterest end. How much longer will college presidents, professors and the fathers and mothers of noble boys not only consent to the manifestation of this brutal power but rejoice in it, encourage it with academic honors and scholastic compliments? Perhaps the thought of the clouded homes in Oak Park and Los Angeles may contribute something towards the belated sanity in these matters.

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Quite aside from the result of the last Tuesday elections the political campaign just closed is most suggestive and hopeful. For back of the usual cry of "In order to be safe, vote a straight ticket;" "Be true to the party for which you fought, bled and many have died;" "do not be misled by personalities and the cry of independence, for this election will affect other elections to come." There were everywhere mutterings against the tyranny of the "boss" and the demand that issues be considered on their own merits and that municipalities be relieved from the tyranny of party rule. Secretary Taft with dangerous frankness assailed the Cox machine in Ohio and called upon the republican voters to repent for the Day of Judgment was at hand. In New York Mr. Jerome compelled the corrupt in both parties to fight against him and the noble in all parties to stand with him. In Chicago there was the same fell distinction between the republican and the democrat; it influenced the nominations much more than it influenced the voting. Candidates for the drainage board and for positions on the bench were busy before the election in trying to disclaim party obligations and to pledge themselves to non-partisan administrations of trust. It is sadly true that these ante-election pledges are easily forgotten, but the fact that they had to be made is significant.

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The *Record*, the monthly organ of the University of Chicago, contains the following searching paragraph taken from the address of Dean Marion Talbot at the Anniversary Chapel Service. Professor Talbot speaks to the women of the University and their contributions to its life, but her words are equally applicable to the women in the larger university of the world. It is sad enough to find men in breathless haste, chasing after some outward good, some material achivement which they seldom overtake. It is sadder to see mothers and wives of these same men, for whose benefit they make of this world a race course, caught up in a similar haste, pursuing the less tangible and more superficial things represented by something called "social obligations," "culture requirements," club and other engagements, hopping, hopping, never walking, like Lanier's robin in his poem on "The Owl and the Robin." That is an ill-ordered life in these days of conveniences and mechanical contrivances that does not give to the home-maker some blessed seasons of solitude, time to think and meditate. We commend the words of Dean Talbot to the women outside as well as inside of the universities:

> What needs in the life of the University can the women especially serve at this time? There is no question but that they will maintain the high standards of scholarship; and the courteous and dignified bearing, which have thus far marked them. Can they in addition promote honesty and simplicity in university life? Can they openly discountenance sham and pretense, do and say the true thing even if it is not the popular thing, frankly refuse expenses higher than their means, fearlessly claim freedom from interruption of duties they have undertaken, actively stand for the essentials of noble and generous character as against the smartness and cleverness which are as misleading as they are alluring? Can they so order their lives as to secure the things of real and lasting value—the friendships, the discipline, the help, the culture, the beauty, the pleasure—and eliminate the tawdry, the showy, and the untrue from their physical, intellectual, æsthetic, and social life? Can they so plan their days as to have time for solitude, time for thinking, time for meditation on the eternal verities?

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Charles Hutchinson of Chicago has won a commendable place in the business world as President of the Corn Exchange Bank, and much enviable fame is his as one of the founders and for many years President of the Art Institute. But his most notable service and exceptional record is found in the fact that for twenty-five years he has been Superintendent of the Sunday-school of St. Paul's Universalist Church. The Sunday-school which he entered as a six-year-old child has been a continuous factor in his life. He graduated out of its classes into its superintendency. Though a man of much wealth, of many cares, a man of civic interests, a great traveler, he has ever carried the Sunday-school in his heart. Under his leadership the Sunday-school has always maintained a vigorous and aggressive life, albeit the church has had its ups and downs, its reactions and disappointments. Last Sunday the silver wedding of this Superintendent and Sunday-school was celebrated in a touching fashion. It was Harvest Sunday; the church was redolent with the fruits of the field, forest, garden and orchard, and to join in the celebration, Rev. J. Coleman Adams and Rev. A. J. Canfield, former pastors, came hither from the East to celebrate. At last the hour has come when Mr. Hutchinson feels compelled to resign his trust, and amid

flowers, tokens, smiles and tears, he was compelled to listen to his own obituary. Congratulations came from far and near, in which UNITY heartily joins. The most suggestive compliment is found in the regret that the case is so exceptional and consequently attracts so much comment. Why should not Mr. Hutchinson have done just this thing, and why should not hundreds of other men, favored as he has been, do their simple duty and pay their honest poll-tax in the spiritual republic of which they are members. All this praise to Mr. Hutchinson carries a rebuke to the men who plead poverty of time and interest on account of the riches of money and opportunity.

## Not "Christian" Unity, but Unity.

The *Congregationalist* for November 4 is a notable number devoted to the idea of "Christian unity." Dr. Gladden among others in the frontispiece, says, "The schism which divides the Christian people into competing bands is a deadly sin." The pages are replete with the interesting facts that show how much has already been done in the way of reducing the number of sectarian churches in the community in order to increase their potency. Among the achievements it is shown that Vermont has an interdenominational commission whose duty it is to see that their denominations voluntarily withdraw from over-churched fields. In Sunnyside, Washington, there is a federated church where the different denominations use the one building. In a New York village Methodists, Baptists and Congregationalists are doing the same thing. Joint publishing houses and joint colleges are springing up between the northern and southern Methodists. Maine is developing a systematic "Interdenominational Commission." The pages of the paper are illuminated with portraits of those prominent in the program of the coming inter-church federation conference in New York.

All this call for Unity is within a certain assumed safe boundary line nominated "Christian," and a careful reading will show that the word "Christian" is to be interpreted in a creedal sense, practically accepting the limitations of the officers of the New York federation.

All this is hopeful, but it requires the little thinking to find the logical inconsistencies in the position, and a little study of contemporary history to find its practical weakness and impossibility. The very word "unity" in an ethical and spiritual significance demolishes even the "Christian" exclusion. All these federations will find themselves confronted not by the inspirations of inclusion but by the delusion and depression of exclusion. A federation that seeks to leave outside loving neighbors, co-workers for righteousness, who may differ in their Christology may have a logical consistency that will breed theological complacency, but it simply will not work to any great degree.

Chicago some years ago had a federation of ministers on broad lines. It emphasized the union, believing that that was good Christianity as it was good Judaism. But the timid halted; they missed a circumference. A year or two after that circumference was secured; another federation was effected, but it was innocuous from the start. The spirit of exclusion mocked the claim for inclusion. Thus will it be with all attempts at a "Christian" unity that is smaller than a religious unity, a synthesis of love and helpfulness, leaving theology and theologians and theologically-biased churches to attend separately to that which is peculiar to themselves while they freely and cordially join hands with Jew and Unitarian, Pagan and Christian, Universalist and Ethical Culture Society, in working for the interest they have in common.

Meanwhile we rejoice in all efforts towards coming together on the part of any number, however limited. Our Unitarian, Universalist and Jewish friends need not be too much concerned over the decision of the New York committee. They must not assume that their decision is final.

"Why so hot, my little man?" The excluded Unitarians need but look back across their one short history of less than a hundred years to find out that they too have had their "Christian" exclusions, as the story of Theodore Parker, Francis Abbott, O. B. Frothingham and the men of the "western issue" will prove in no ambiguous fashion. But the Unitarians grew ashamed of their "Christian" test. Gradually they have put the rejected stone under the corner of the temple. So will it be with the orthodox friends of uncertain limits. Other forces are working, and the spirit of unity and co-operation is formulating itself in other and larger ways.

UNITY will have important and interesting announcements to make in this direction at no distant day. Meanwhile let it be understood that Christianity at its maximum, Christianity at its best, the Christianity of Jesus of Nazareth demolishes all dogmatic lines, even of its own making; it eats up its own limiting words. The church fellowship that is smaller than the circle of truth-seekers, right-doers, lovers of men and adorers of God, is too small to work.

## Another Congress of Religion.

### TWELVE YEARS AFTER DATE.

It is just twelve years since the Parliament of Religions met in Chicago. Is it a fact that Van Twiller, in these days, as in that of Washington Irving's story, wears twelve pairs of pants; and the sun cannot rise until he gets on the twelfth? For twelve consecutive years the Congress of Religion, as successor of the Parliament, has held its annual meetings in Chicago, Boston, Nashville, Indianapolis, Omaha, and elsewhere—enthusiasm always and everywhere. On its board of officers are Baptists, Methodists, Independents, Episcopalians, Congregationalists, Jews, Universalists, Unitarians, and Evolutionists, working side by side for the fellowship of humanity. The spirit of the enterprise has spread and grown into vigorous

life all over the land. It has done much to moderate the sectarianism and bibliolatry of the South, as well as the North.

Now half a Congress with half a heart, undertakes to unite half the churches, in half the name of the "Father of All." It cuts out of its invitation half the officers of our Congress, and two-thirds of our constituents—with the rest Pres. Jordan of Leland Stanford, Pres. Eliot of Harvard, Minot J. Savage of New York, Dr. Calthrop and William Gannett, and our President Dr. Thomas; but it has to let in Dr. Carter because he is undisciplined by his Presbytery, and as for myself, being in good and regular standing in a Congregational church, I have just as good a right to enter the Conference as Rev. Dr. Roberts of Philadelphia. Something of a muddle somewhere, and a bundle of mistakes.

What are we to make of Brother Rip Van Winkle? Is it not pathetic to see the church split in the name of union? Have we really not got any nearer together yet? Is the spirit of Jesus not abroad in the churches sufficiently to create a moral force that can down bigotry? I am answered that the movement really is not as narrow as it appears; that it has unfortunately got under temporary control of a few men whose eyes are in the back side of their heads.

But what is this federation based upon? Not upon love, either of God or man; not upon good will and honor and faith; not upon the Ten Commandments or the Golden Rule; but upon evangelical interpretations of orthodoxy—a twenty-sected, and fifty-bisected orthodoxy. "The line must be drawn somewhere!" It is therefore drawn so as to leave outside the man who wrote the only inspired words of the last half century—the only words fit to put into the New Testament, and alongside the Sermon on the Mount —Edward Everett Hale, whose

> "Look up and not down;
> Look out and not in;
> Look forward and not back
> And lend a hand,"

is worth all the sermons preached since Theodore Parker. By the way Dr. Cuthbert Hall preaches Theodore Parkerism, and he is president of a Theological Seminary, while if Parker were alive and preaching his Boston discourses, he would be included or excluded strictly on the title given to his church—whether Unitarian or Trinitarian.

"God moves in a mysterious way, his wonders to perform." That is true always. The Congress of Religion will be in ten-fold demand. It has come now fairly to its adolescence. It was a brave move; an honest effort to do unto others as we would have them do unto us. No dodge about it; fellowship for all who sought God and honored man. It had, last May, its twelfth annual convention; the biggest and the bravest of all. Great events cast their shadows before. We must not blame the shadow for lacking substance. "Marvel not that I say unto you ye must be born again."

E. P. Powell.

## Vale-Et-Ave.

I've thought my little thought
  And said my say.
My little fight is fought,—
  And now, away!

O World, with steady keel
  Traverse the wave.
Long may your timbers feel
  The pulls I gave!

Feeble indeed they were,
  Yet, as we are,
Our weakest breath must stir
  The farthest star.

I've done a little harm,
  A little good—
But never has my arm
  Done half it would.

Good bye, dear Mother Earth,
  We've loved each other.
Now for another birth,
  Another mother.

The secret sense I see
  Of shroud and tomb.
The coffin is for me
  Another womb.

And tho the fates may bless,
  And tho they damn,
I can never be less
  Than what I am.

—*Ernest Crosby.*

---

## Is the Church Played Out?

Friends, they tell us that the church is played out. I believe it. The church as she has been, the church of ancient shibboleths, the church that brings dry husks to hungry men and offers them as though it were a gospel, the message of an outgrown truth phrased in an unknown tongue, *is* played out: it is only marking time. But, brethren, are we not met here to confer about the living church, the church of no outgrown tradition, but the church which is wherever men gather to listen for God, to look for and to find his life moving everywhere about us, and waiting to arise within? That church learns to believe in life and growth, in enlargement, in the quickening of courage, in the opening out of ever-larger horizons to thrill us with wider vision. It comes to love truth, and truth only; to seek life, and only life. It ties itself to no outgrown idea of God, but to a growing and living thought of him. May we not, then, as we come together, try in this temper to touch shoulders in the sense of a common need, the need of vitality and strength, the need of life, and so to worship, quietly opening our hearts to the great, wonderful message of all this living earth which environs us, to the mighty voices from out the past and the splendid vision of the larger future till we forget ourselves, the little selves that we are now, and come to trust ourselves, the greater selves that we are to be, and let God, the latent God within us, the great God about us, lift us, move within us, stir a clearer red in our blood, fill us with life, till the little, anxious, fearful, burdened life slips away and we play our part like men toward that fairer earth of which we dream, when God who was afar off shall be made near and men shall come close to him and say, Our Father, and he in their own hearts shall whisper to them, Ye are indeed my children, children of life, children of its limitless quiet and health and power?—*Rev. W. Hanson Pulsford in the National Unitarian Conference Sermon.*

## THE PULPIT.

### What is Fame?

SOME REFLECTIONS SUGGESTED BY THE HALL OF FAME.

*An Address by Stephen S. Wise, Rabbi of Temple Beth Israel, Portland, Oregon.*

A few weeks ago, some of you may have been astonished, as I was astonished, to come upon a newspaper heading according to which "Whittier and Lowell won the race, Holmes and Cooper not far behind, Poe in the rear, Bancroft badly beaten." At first blush it seemed to me that possibly a foot-race had been arranged by St. Peter, with the gentlemen named as chief contestants. Reading the article I learned that the names of Whittier and Lowell had been chosen for inscription in the Hall of Fame of New York University, and that Holmes, Cooper, Bryant, Poe and others had failed of election. I trust that you laughed over this American Valhalla, made-to-order-while-you-wait, as heartily as did I, which Valhalla indisputably is a Hall—of Fame for the New York University. This bit of post-mortem snobbery, which a Thackeray were needed to immortalize, is carried on with the aid of a committee of one hundred, benevolent coroners they might be called, who, instead of deciding after an inquest as to the cause of mortality in a given case, here confer immortality, the inquest, however, being postponed according to the prescribed rules until at least ten years after the death of the subject.

Oh, for a genial, but not too genial, satirist to tell the story of this Hall of Fame! Whittier will smile benignantly, we doubt not, when the story of his election reaches him, but we would give much to hear the brilliantly witty Lowell, successful in his candidature, poking fun at his unsuccessful rival Holmes. Let us not appear to minimize one real advantage conferred by this newly patented process of fame-bestowal. In the old-fashioned days, strange as it may seem, it was actually necessary for one to go through the laborious and tedious process of reading books in order to be able to arrive at a judgment as to the author's place or rank in literature, and thus ascertain who the great were. Now, however, we and our children are to be spared that irksome task, for acquaintance with the names of the immortals, by the grace of the University of New York, will suffice to stamp one as thoroughly lettered and cultured. Guessing contests in the near future will probably occupy themselves with the names of the possibly successful candidates for admission to the Hall of Fame, at the Quinquennial contest.

Long have we been priding ourselves that we have had none of this arbitrary choosing of men and singling them out as the immortals. Lo and behold, overnight, we have a childish, Barnumized imitation of the French Academy, with the only difference that, happily for them, the victims of the advertising agents of the New York University are dead, and, in one sense, beyond the reach of their champions. In all seriousness, have we not enough of the circus spirit in American life and in American letters, too, without insulting the memory of our noble dead? That the absurdity, the banality, of this undertaking did not occur to the projectors thereof is almost incredible. For my part, I am ready to believe that the founders of the Hall of Fame, including the guileless saint whose munificence has provided the funds, aimed to render a real service to the American people in telling them, and through them the world, that George Washington and Abraham Lincoln were entitled, because of "the votes of at least fifty-one out of one hundrel electors," to be admitted to the Hall of Fame. But Washington is fame. The name of Abraham Lincoln is fame. Emerson's fame will not be much enhanced by the favoring decision and as for Ella Wheeler Wilcox and Winston Churchill, we shall next be hearing that their publishers are, after the fashion of municipal contests, seeking to influence the electors. According to the rules of the—shall we say?—game, "great merchants" constitute one class to be included in the Hall of Fame. John D. Rockefeller is a great merchant,—even Miss Tarbell will admit that—for he is reputed to sell a very considerable quantity of oil in the course of a year. It may be that by 1950 Rockefeller's name will be inscribed immediately adjoining that of his contemporary and alphabetic neighbor, Roosevelt.

Far be it from us to question the eternal fitness of that body of men who have been entrusted with the keys to the gates of this ultra-modern Paradise. All question and criticisms are hushed by the mere statement of the fact that the immortalizing one hundred include the chief judges of the supreme courts of the states as well as a number of noted college and university presidents. Judges of law courts ordinarily pass on questions of fact. Here are no facts to be weighed, for the claims of men to real, not fictitious, immortality are not always based on assessable, ponderable, numerable facts. Judges, moreover, decide questions of law, but fame knows no law. Again, of all men else, college and university presidents are, it is true, omniscient touching the present and the past. Is it too heretical, however, to hint that such omniscience does not quite include the whole range of the unlimited future? Fame, be it known, is not a matter to be decided by a body of men or by a number of votes, or in an hour or in a century. Fame is the verdict of the ages.

The offense, for offense it is, of perpetrating this colossal jest—a stronger term clamors to be heard—assumes a more serious aspect in the light of circumstance that it is a university which is responsible therefor. The universities ought to be centers of simplicity, reality, genuineness, sincerity, catholicity. This gratuitous and, from the advertising point of view, highly successful bestowal of the highest of all titles, immortality, is much at variance with a notable and altogether desirable tendency in our day, which looks to the lessening of the use of titles and degrees. Thus, in some of the eastern universities it has become almost an unwritten rule to call no man professor or instructor or doctor, every man receiving the democratic prefix of Mr. The tails, which are made up of the letters standing for university degrees and distinction are, as a witty friend once wrote to me, too strongly reminiscent of our older and simian brothers. The maximum of tail, or tails, may almost be said to be the inevitable accompaniment, as it is the unmistakable sign, of a minimum of head. Titles and trappings, outward show and circumstance, are largely vanishing excepting, strange to say, from among the fraternal organizations, in which the "Worshipfuls" and "Noble Grands" and "Supreme Commanders" and "Exalted Eminences" still flourish, in unconscious irony touching the fraternal or brotherly character of these organizations.

The proposal which looks to the creation of a Hall of Fame, containing the names of our great Americans, has not even the merit of being entirely new. Matthew Arnold, who saw through the show of things as do few men, commenting in his Essay on Words-

worth upon the words of Rénan that few things are less vain than real glory, conceived of the whole group of civilized nations as being, for intellectual and spiritual purposes, one great confederation. Then, to be recognized, he adds, by the verdict of such a confederation as a master would indeed be glory. For, he continues, this would be a tribunal free from all suspicion of national and provincial partiality, putting a stamp upon the best things, and recommending them for general honor and acceptance. This is only another way of saying that, in the end, the work of a man, if he be great, will be so adjudged by the tribunal of the nations. Matthew Arnold's plan, however, was evidently believed to be too slow and toilsome in operation for our trolley car and automobile age, hence the substitution of the speedier and no more fallible decision of one hundred men, who are chosen to represent, perhaps one ought to believe, the wisdom of as many peoples or the sum of the wisdom of one hundred centuries.

With the whole vast problem of fame, its pursuits and its attainment, we cannot hope to deal adequately to-night. Certain it is that fame is not to be gained through the pursuit thereof. Fame is the honest, impartial gift of an unsolicited and undeceivable posterity. We might refer with Garrison to-night to the manner in which "time makes mockery of fame," or compare "the noise of worldly fame," as does Dante, with

* * * * a blast of wind,
That blows from diverse points, and shifts its name,
Shifting the point it blows from."

No one, however, has dealt with fame as wisely and as pungently as Carlyle, who in "Past and Present" declares, "For fools and unreflective persons she is and will be very noisy, this Fame, and talks of her 'immortals'. * * * She is the noisiest, inarticulately babbling, hissing, screaming, foolishest, unmusicalest of fowls that flies." The men who have said and done the things worth while knew well how elusive and illusive fame was and they strove not for it. Our fathers of the Bible clearly recognized the childishness of the pursuit of the thing that men called fame. We are not disposed to accept as history the biblical myth which tells of the attempted building of the Tower of Babel, but even that myth has its profound truth to convey. The builders of Babel resolved, "let us make ourselves a name," and they did, so much so that fame-pursuing is of all things else the Babel-building of every age. The Rabbis have spoken a wise and helpful word touching this matter. Three crowns obtain among men, the crown of priesthood, the crown of the law, the crown of dominion, but greater than all these crowns, standing respectively for learning, for caste or rank, for authority of power, is the crown of a good name. This is only another way of saying that the man is greater than priest or prince or scholar. Man is the highest of titles. The fools said in their hearts, "Let us make a name." The wise men say, "Not unto us, Lord, not unto us, but unto thy name do we give honor and glory."

In this un-American undertaking there is one element that is characteristically American, namely, the assumption that votes not alone settle every question and problem but, once cast, keep them settled for all time. Perilous to our democracy is the attitude of its citizenship in imagining that there is something divine about majorities and that, moreover, the majority having once spoken, the matter in question, whatever its nature or character, is forever settled. So profound has become the belief in the possibility of disposing of any and every question by the simple process of voting that it is not to be wondered at that the heads of the New York University propose the ballot as a fair and equitable test of fitness for admission into the new "Paradise Alley." Seeing that men actually believe, or worse still, affect to believe, that a decision as to immortality may be reached through the casting of one hundred ballots, this is not an inappropriate time to attempt to make clear, incidentally, that the vote stands in the same relation to citizenship that creed does to religion. It is the beginning, not the end, foundational but not coronal. This faith in the supreme efficacy of voting is significant as a symptom of our unconsciously cherished belief that any political evil can be remedied, that any national wrong can be righted, through the application of the salve of voting or the poultice of law-making—devices which we must begin to learn are purely external and do not go down, as must the surgeon's knife, to the center and heart of things. If things are awry in the life of the nation we cry for better laws when what we really need is better men, not merely to enforce the law but to live by the law, when what we need is not an honest vote but an honest voter, not a more vigilant enforcement of law, but a more wakeful and faithful conscience in the citizen.

The first of my real complaints against the tendency which, after all, merely finds expression in the puerile Hall of Fame proposal, is that it dwells too much upon fame, without sufficient heed to that which is or ought to be behind and beneath fame—character. In his address at the opening of the scholastic year to the students of Columbia University, President Butler called attention to the fact that the men whose moral turpitude is revealed in the light of recent insurance disclosures (revelations do not come from below) had much reputation but too little character. Let it not be thought that I for one moment hold that anyone will have the fortune to be voted into the Hall of Fame who was not the possessor of a noble character, none the less I feel very strongly that in these days of far too much attention to reputation, of unwholesome craving for notoriety, of unholy hunger for fame, it had been far better for those who are privileged to be the teachers and inspirers of our youth to have placed emphasis where emphasis rightly belongs, upon the things with which fame has nothing to do, the virtues and the verities, the noblenesses and eternities, of life.

Thus we come to the most important question of all, the thought of which has led me to speak to you upon this theme. Behind the erection of the Hall of Fame is the implicit assumption that the greatest thing in the world is fame, when in truth, the least thing in the world is fame, and the only thing in the world is duty. The greatest thing in the world is not fame, but service. It is Carlyle, again, who puts this thought splendidly well. "Genuine work alone, what thou workest faithfully, that is eternal, as the Almighty Founder and World-Builder himself. Stand thou by that; and let 'Fame' and the rest of it go prating." Instead of leading our young men and women to dream and moon about being enrolled in the register of the Hall of Fame would it not be infinitely more helpful to realize for ourselves, and to help our sons and daughters to the recognition of the truth, that many of the finest and noblest lives are and must, in the nature of things, forever remain unknown, that life's posts of honor are the places of duty in every sphere, and of service whatsoever be the station, and not only the few places that lead to fame that we must be ready to do right, to live aright, to stand by the right and by the truth, for right's sake and for truth's

sake, not with a view to being ushered into the Hall of Fame or of receiving a medal and a pension at the hands of the trustees of the Carnegie Hero Fund. Parenthetically, let me observe that than this patronizing institution nothing could be more cheapening and belittling of heroism. As if heroism required recognition or stipulated as to reward! If men are to be rewarded for deeds of heroism, let such reward and recognition come from the hands of the government, not from an individual, who in the abundance of his uncountable and unaccountably acquired possessions arrogates to his plethoric self the performance of almost governmental functions. I am the last man in the world to declaim against such hero-worship as leads to the emulation of the world's finest heroes and noblest heroines. I must, however, emphasize the note of danger that we are thinking too much of the visible and the audible things in life, limiting our recognition and our admiration to the obvious and the noisy, and by so much seeming to undervalue and actually undervaluing the quieter virtues, the unobtrusive graces, the unheralded sanctities, the unnumbered heroisms which are the very salt of life. I mourn the lack of emphasis on the possibly, and the actually, heroic in daily life. I would bring home to you, if I could, that the heroes and heroines of the world are usually, if not always, unknown to fame, the man who goes through life doing his daily work untainted by the defilement which seems to be, alas, of the very essence of commerce to-day, the youth, who emerges unscarred and unmaimed from the battle with life's besetting allurements, the widowed mother, toiling unweariedly and self-effacingly for the good of her children. These are life's heroes, though fame knows them not.

The last and perhaps most important question which I would raise in connection with the whole problem suggested by the proposed Hall of Fame is whether this plan does not savor of the tendency common to our age to glorify success beyond all manner of deserving. What our day needs, heretical though this may sound, is to glorify failure. Success, at any cost, through every hazard, under all circumstances, is our national deity, hence our captains of industry, voracious unscrupulous, tyrannical, hence the presidents of the three life insurance companies which have been paraded as the three *most successful* organizations of their kind in the world—whose offerings at the shrine of their god, success, varied between lying and bribing, perjuring and stealing. We have got to learn that the only success in life which counts is the attainment of virtue, that life's only real triumph is the achievement of character. We must learn to scorn the hell which a prophet of our day finds to lie in the terror of not succeeding. We speak of self-made men. To what does this phrase usually have reference? Generally, if not always, to money-making, to success, such as it is, in amassing money, or in gaining fame, or in acquiring power. As if fame, money, power, were equivalent to self, when, in truth, the success and the fame of the self-made man are as a rule bought much too dearly at the cost of real self, at the sacrifice of the man. We need to learn that it may be honorable to fail, that it is dishonorable to succeed if success can be had only at the loss of self-respect, nay, more, that success is not success unless the man who gains it be the finer for his gain. Nothing in modern life is more paralyzing than the common fear of failure. Men hesitate not to excuse their unwillingness to engage in an undertaking, however much needed, or to embark in a contest, however imperative, on the ground that failure is sure to result. We need to have it dinned into our ears that "Not failure, but low aim, is crime," that, in the words of Aurelius, "It is best to reach this object, and if thou dost fail, let thy failure be in attempting this." May the time come when a man's acknowledgment of his failure in business will be deemed honoring to him, if his failure be seen to be due to his refusal to lower his standard of integrity. I almost regret that Jerome's election as the district attorney of New York county is assured by the Republican indorsement, for, invaluable as is his defiance of the "bosses" and the "machines," still more valuable to the citizenship of the land is the spectacle of this civic hero spurning such victory as bending the knee to the party leaders would assure, and courting the honoring defeat which waits upon political independence and civic courage.

I deplore the institution of the Hall of Fame, because it stands for the externalization of life, the glorifying, yea, the apotheosis, of the things external to ourselves, fame, success. My thought of to-night is of the unknown heroes, the unremembered saints, the unproclaimed martyrs, the unsuccessful, who, though no place await them in the Hall of Fame, yet walk humbly with God.

"We met them on the common way;
They passed and gave no sign—
The heroes that had lost the day,
The failures half divine.

"Ranged in a quiet place, we see
Their mighty ranks contain
Figures too great for victory,
Hearts too unspoiled for gain.

"Here are earth's splendid failures, come
From glorious foughten fields;
Some bear the wounds of combat, some
Are prone upon their shields.

"To us that still do battle here,
If we in aught prevail,
Grant God a triumph not too dear,
Or strength, like theirs, to fail."

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## Dead in Harness.

O, for a tongue to utter
The words that should be said—
Of his worth that was silver, living;
That is gold and jasper, dead!

Dead—but the death was fitting:
First in the ranks he led;
And he marks the height of his nation's gain,
As he lies in the harness—dead!

—*From Boston Pilot.*

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## Living With God.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me to bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live.

—*Washington Gladden.*

*From the New Hymnal.*

## The Gains of the Sunday-School Teacher From the New Theology,

PAPER READ BEFORE THE LIBERAL SUNDAY-SCHOOL UNION IN THE ABRAHAM LINCOLN CENTRE, BY A. T. MORGAN, OCTOBER 12, 1905.

It is generally assumed by the opponents of the New Theology that, whether it is true or false, it has no practical value for life, that it dries up the spring of the religious emotions and makes one hard and indifferent to human sins and human needs, and that however well adapted it may be to the study and lecture platform, it has no place in the practical work of saving the world from sin and in helping men and women to live true lives. It is my purpose tonight to try to show that the real strength of the New Theology is in its practical value, that upon it has devolved the task of rescuing religion for the average man. Religion has been most grievously wounded in the house of its friends; its healing must come at the hands of other friends. Religion is now absolutely dependent upon theology for its existence; yet true views of God and man lie at the basis of all right living.

The New Theology is the last born child of the new science. It was born out of the very necessities of the situation. When our ideas of the universe change, we must necessarily change our ideas of God to harmonize with them. Man cannot go on forever holding views of God that are out of harmony with the universe which He has created . Man is not like a modern steamer, built in water-tight compartments, so that he can carry his theological beliefs in one room and his scientific views in another. Human life is a unity, and it must finally harmonize in all its parts. When truth enters into any part of our lives, it works as leaven until the whole mass is leavened. Theology always follows science, although often reluctantly and at a distance. The change from the Old Theology to the New is just as inevitable as the fall of an apple or the revolution of the earth around the sun. It is not reasonable to suppose that we have yet attained the ultimate theology, but that need give us little concern. The theology of the future may not be yours nor mine; but it will at least harmonize with discovered truth in every realm, and it will meet the needs of its own time. A true prophet in the last generation may become a false prophet for this.

It is not my purpose tonight to enter at all into the large field of theology in general. Neither time nor my own equipment are sufficient for that. I wish rather to confine myself to that phase of the subject which has to do with the interpretation of the Bible and our attitude toward it. It is the practical and not the theoretical phases of the subject that I am interested in. What use, then, is the Sunday-school teacher to make of the Bible in the light of the new views? What effect do they have upon her work? Is her task made heavier or lighter? Does the message which she brings become more or less valuable and vital? Are the demands of truth and righteousness and duty upon the pupil made stronger or weaker? I would not add one feather's weight to the burden which the Sunday-school teacher has to bear. I would not take away one atom from the obligation which the child feels to "Do justice and to love mercy and to walk humbly with his God." If the new views have no value for the development of character, they are false and should be abandoned; for the purpose of all religious work is the development of character. No doctrine or rite of belief is either true or religious that does not contribute to that end. For nothing is true that is not also useful, nor useful that is not also true. The aim of the Sunday-school teacher in her work, as I understand it, is to give to the pupil a true idea of God, of his own nature and duty, and so to impress these upon his consciousness as to make them controlling forces in his life. Or in other words, her task is to interpret and direct his religious experiences and to bring them to more conscious expression. Her work is first, last, and all the time a religious work; but a religion that is not divorced from the life. If any one thinks of the Sunday-school as a club, a place of entertainment and social intercourse, there is no message for her tonight. Neither the New Theology nor the Old furnishes any help for the attainment of that end.

How, then, do the new views of the Bible correct and clarify the idea of God and better help the individual to interpret his religious experiences and inspire him to more unselfish living?

1. There is in the first place the gain which always comes for exchanging error for truth. The cry is raised that we should not disturb settled convictions. The traditional views were good enough for the past generation, and they should be good enough for this. But nothing is good enough for us except to be absolutely right up to the measure of our knowledge and ability. The truth is always worth all it costs. To prefer a comfortable error to an uncomfortable truth is essentially irreligious. It is possible for one to hold erroneous views and still live a true life; but it isn't possible for one to live a true life while holding views that he knows or even suspects are false. We are under obligations not merely to live up to what we know but as well to what we ought to know. A doctor of the old school could be devoted to his profession and give himself unselfishly to serve the interests of his patients; but he could not possibly do as much for them in the preservation of health and the curing of disease as one who has all the equipment and the knowledge furnished by modern science. The spirit might be willing but the flesh is weak.

Nor is it possible for a religious system to commend itself to the world that is out of harmony with demonstrated truth in other departments of life. The religion for today must harmonize with the life and the thought of today. I do not mean that religion should be the slave of science and run off after every vagary because it has the label of science upon it; but well-established truth must be recognized. If the instruction in the Sunday-school class clashes with that which is received in the public school, we know which one will be discredited in the mind of the child. Nor is this a proof of total depravity on his part. The teaching in the Sunday-school must be just as scientific as that of the day school. The modern child is taught to use his eyes and his ears and his reason every other day of the week, and it is not to be expected that on Sunday he will be content merely to open his mouth and—swallow. Religion, in order to commend itself to him, must be in harmony with the facts of his own experience and observation.

2. There is gain, too, in substituting reverence for superstition. Where the new views prevail, it is true, we lose that superstitious regard for the Bible which gives it an honored place on the center table but leaves its pages unstudied and its truths unapplied to the life. But in its place, let us hope, there has come a deeper and more soulful reverence that values the Book, not for any claims that are made for it, but for what it has meant to our own lives in the way of instruction and guidance and inspiration. The Bible is better under-

stood today than ever before and, as I believe, is more highly valued. So long as human nature is what it is, the Bible will not need to take a second place in the estimation of mankind among the books which treat of human experiences with the divine life and human needs and duties.

But neither the Bible nor any written creed can be made the foundation of a spiritual religion. To do so exalts the intellect over the emotions, which results in a low type of religion. Faith is allegiance to a person, not subscription to a creed. Religion is a matter of personal relationships, friendship with God. Life is not regulated by law but by love. "The people of the Book" will necessarily forever "tithe mint and anise and cummin, and neglect the weightier matters of the law, Justice and Mercy, and Faith."

3. The application of the principles of evolution to the Bible removes many difficulties and gives sanity and force to its interpretation. It teaches us not to look to the past for the golden age of man, but to the future; that humanity is not struggling to regain a perfection once possessed but now lost; but that this is the best age that the race has ever experienced and a still better is about to dawn, and that God and man understand one another better and are more in harmony than ever before in the history of the world. It recognizes the human element in the Bible as well as the divine. It is not such a book as God alone would write for a perfect race, but it was best suited to Israel because it was the product of their best thought and their highest life. It unravels many a tangled thread simply to know that primitive man was a savage, and out of that condition he has come up to his present degree of civilization, that the last stage of humanity in general is always better than the first. This makes a very great difference in the use which is to be made of the examples of the ancient worthies. They possessed neither perfect truth nor perfect life, and yet many individuals among them were far in advance of the life of today. Yet the new wine of present truth and duty are not to be poured into the old wine skins of the thoughts and actions of those men of the distant past. The Bible is the record of their religious experiences, and our experiences may be directed by them but need not be run into the same molds. We should make them our teachers and not our law-givers.

"New occasions teach new duties; time makes ancient good uncouth;
They must upward still and onward, who would keep abreast of Truth."

Infallibility does not reside in the book any more than it does in the conduct of those who wrote the Bible. Slavery is not right becauses Moses sanctioned it, nor do we need to cloak our sins by the example of treacherous Jacob; to make David our ideal man is to have a low standard for conduct. None of us would hold that our attitude toward our enemies should be determined by the imprecatory psalms, nor is it any more necessary for us because they thought they heard God commanding them to exterminate whole tribes, root and branch, that we should go out and fall upon our fellow man either with the sword or with the weapons of finance. If God did give such a command to them, He lays no such duty upon us. The lesson we should learn from them is to be as true to His voice, when He does speak to us, as were they. The undue exaltation of the example of these men leads to a one-sided religion, in which duty to God is emphasized at the expense of human relationships. This evil is seen in the lessons which a popular commentator draws from the life of Enoch. He says: "Enoch lived in the faith of his translation and walked with God three hundred years. This separated him, practically, from all around. To walk with God must necessarily put one outside the sphere of this world's thoughts. * * * The man of faith felt that he had naught to do with the world save to be a patient witness therein of the grace of God and coming judgment. The sons of Cain might spend their energies in a vain attempt to improve a cursed world, but Enoch found a better world and lived in the power of it. His faith was not given him to improve the world, but to walk with God." A more pernicious use of the example of a Biblical character, it would be hard to imagine.

4. The modern view concerning the origin of the different books of the Bible changes the emphasis on certain points but does not lessen the value of its teachings as a whole. It is now seen that the Bible is the product of the religious experiences of the people of Israel. The book was the outgrowth of the life, and not the life the product of the book. Religion produced the book, and not the book religion. It was only later Judaism that regulated its life by the letter of the law. For example, to assign the legislation of Moses to a date subsequent to his day is simply a recognition of this principle that the custom preceded the law. The so-called laws concerning sacrifice are not laws at all but merely records of the habits of the people. The regular formula is "When you offer such a sacrifice, do it in this way." The old view of the law makes it the product of religious thought, the new view makes it the product of religious life, and life is always a more interesting and valuable subject for study than thought. Thought grows out of life and not life out of thought. To illustrate this point let us take the history of other nations. It is a commonplace remark to say that what the Hebrews were for religion the Greeks were for art and the Romans for law. We will all of us acknowledge that the Greeks saw the beauty in nature and in human life before they were able to express that beauty in material forms. The idea preceded the expression of the idea. Their temples and statues and literature are but an embodiment of their ideal of life. And the thoughts that occupied their minds were more true and beautiful than their expression of the thoughts. We study the remains of their art and architecture in order better to understand the nature of beauty and the meaning of human life and to cultivate our own æsthetic sense. Their art furnishes an avenue by which we can go back to the life they lived, or aspired to live, as well as windows through which we can look upon the world in which we live today. They reveal art, but they did not create it.

So the Romans knew how to rule before they made laws, and their system of government is more valuable to us than their laws. The Roman spirit has exercised a more potent influence on the world than the Justinian code.

The point of this is simply that the life is always more important than the expression of the life, whether that expression finds embodiment in conduct, in architecture, in sculpture, or in literature. It is important, therefore, for the interpretation of a book to get back to the life out of which the book had its origin. Those conditions being known, then the explanation of the book is readily found. The Bible is a great book because it contains the religious experiences of a people whose experiences with God are unique and who had exceptional genius in interpreting those experiences. The psalms alone are sufficient to give to the Hebrews the first place among the great

poets who have voiced the universal aspirations of the soul after God. They are valuable to us not because they were written by any particular man or in any special age, but because they give utterance to universal longings of the human heart. We believe they contain a true revelation of God because they so perfectly reveal to us ourselves. They speak in the voice of our common humanity and prove the unity of human nature. The hunger and the aspirations of these ancient singers was the same as that felt by the man on the Ganges, in the heart of Africa, on the plains of Europe, or amid the stirring civilization of today. How Abraham, or Moses, or David found God and what He did for them is, therefore, of interest to the whole world, not because of the inspiration in the records which bring to us the information, but because we too thirst for Him, and they help us to find Him. Their experiences appeal especially to the imagination of children since they contain those primitive, stirring elements that find a ready response in their unfolding natures. It is in the records of these early heroes that material is naturally found to present to the young the elementary truths of religion. If it is true that every individual reproduces in his own life the experiences of the race, then the children are living over again the lives of these ancient worthies, and their struggles and triumphs come very close home to them. To make these characters real to them and to bring them into the circle of their personal friends is to supply them with a perpetual source of pleasure and a guide to conduct. This can be done effectually only when we remove them from the realm of theology and place them in the world of actual affairs, men moved by the same impulses and guided by the same spirit as ourselves. God revealed Himself through human means then just as He does now. If something great was done, it was because a great personality was at work in the world. As Sabatier says: "When God wished to give the Decalogue to Israel, He did not write with His finger on tables of stone; He raised up Moses, and from the consciousness of Moses the Decalogue sprang." That is a lesson which it is worth while to impress upon the boys and the girls of every generation, that what happens in the world is not dependent upon the divine mood, but upon men and women. "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings." This truth emphasises the equal dignity and worth of human life in all ages and under all conditions, not merely of intellectual and social but even of moral development. "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is acceptable with Him." If he has chosen one nation rather than another or done a great work through one individual and not through another, the explanation is to be found in the nation or the individual and not in God. If Moses were to go up on Sinai today, he would come down with his face shining as the light and with a prophetic message on his lips. If prophecy has ceased, it is because the prophets are dead, and not because God has changed His nature and no longer desires to communicate with man. Nor is it because all possible truth has been revealed to us. Revelations still wait for the tongue of a prophet to give them utterance.

"Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone,
Each age, each kindred, adds a page to it,
Text of despair or hope, of joy or moan.
While swings the sea, while mists the mountains shroud,
While thunder's surges burst on cliff of cloud,
Still at the prophet's feet the nations sit."

In our own place and in our own way we are expected to hear this voice and interpret it to our generation, and especially to give it an incarnation in our lives.

5. To blot out the line between the natural and the supernatural and to make the whole world God's world will add much point and force to the message of the Sunday-school teacher. The distinction between the natural and the supernatural deserves a place in well-ordered thinking no more than the distinction between the sacred and the secular. To exalt the miraculous is to dishonor God and to degrade man. To confine God's activities to certain times and nations and modes of operation is to make of Him only a character in history and not the omnipotent and omnipresent God. It is a form of monolatry. If God is in only the so-called miraculous and supernatural, then since we recognize no such phenomena today, we must deny to Him all real participation in our affairs. To illustrate this point, let us interpret according to the two contrasting views some of the narratives of the O. T. We will take first the account of the crossing of the Red Sea at the time of the exodus. We are familiar with the common interpretation of this event as distinctly miraculous, in which God in a spectacular way interfered with the ordinary operations of nature for the deliverance of His people. We are assured over and over again that the employment of any natural or visible means for the accomplishment of this end would destroy the value of the work. That is according to this contention, if God works at all He must work in an incomprehensible way. He cannot reveal Himself through His own laws. For Him to operate along the line of a known law, or to use a natural force would dethrone Him. That is all very well for those who want that kind of a God to worship, but it does not appeal to the religious sense of some of us. In view of these fantastic claims, it is no wonder that some have denied that there is any truth at all in the narrative. But is it not possible for us so to interpret it as to commend it to our reason and to cast no reproach on God? Remembering that there are several accounts interwoven in the Biblical narrative and separating out the early from the late, we may be able to discover the interpretation of the event that was left by the earliest witness. This tells us that "The Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land." Modern travelers tell us that such a wind has been known to lay bare the bottom of the Red Sea for a distance of seven miles. Such a phenomenon might have happened at the opportune time for the deliverance of Israel, and it would have been as truly God's hand as though He had used unknown means for its accomplishment. "If He thunders by law, it is His voice still." I do not deny the miraculous, but I merely contend that a miracle is not necessary to the value of the event.

Again, take the account of the crossing of the Jordan. We are told that the waters "rose up in one heap, a great way off, at Adam." Now Adam was half way up to the Sea of Galilee, today miles above the place where the people crossed. If the waters were held up by supernatural power, as is generally supposed, why was it necessary to lay bare all this forty miles of channel? The explanation is doubtless found in the nature of the river. At Adam the banks of the stream are very high and steep, and a landslide could stop the flow of waters for a considerable time, as actually happened once in later history. And even if the writer knew this to be the fact he would have interpreted it in the same way. The Hebrews knew of no secondary causes. Everything to them was directly dependent upon the activities of man or God.

By them the line between the natural and the supernatural was drawn at the limits of known causes. The field of the supernatural was much larger than that of the natural. Besides the recognition of this fact, the gain that comes to us from modern thought is the ability to interpret the events of the O. T. as natural phenomena and still to see God in them. And that is absolutely necessary for us today, if we are to have a God who is a present helper. If God was not in the ordinary life of that day, then He is not in the life of today, which is all ordinary. The traditional view has held that Biblical history is valuable because it is different from all other history; but we value it for its elements of universality, because of its notes of harmony with our life today, because it reveals the life which we aspire to live. We have come to see that a God who must stop the operation of His own laws in order to reveal Himself to man would be no God. If He created the world and man, they are suited to one another and no special dispensations are necessary. When God does reveal Himself it is within the limits of His laws and not outside of them. It is only when we get into the habit of seeing God in the ordinary processes of nature that He becomes a present and a vital force in our lives. More than the language of the Bible needs to be translated, if we are to understand it and get the full force of its teachings. The ancient and oriental modes of thinking must be translated into the forms of our modern, occidental thought. It is the task of the Sunday-school teacher so to interpret these ancient records into the terms of our modern thought and life that they become "profitable for teaching, for reproof, for instruction in righteousness; that he may become a complete man of God, furnished completely for every good work." This can be done most effectually only by having regard to the difference in times and temperaments and by abolishing the distinction between the natural and the supernatural and by giving God full control in His world. Only thus can the chasm be abolished that men have so long imagined exists between the divine life and the human. This, after all, is the highest task of the Sunday-school teacher, to show that God and man belong by nature to one another and to unite them in loving co-operation and fellowship that human service and brotherhood, flowing from the impulse of the divine life and the divine love, may be true and strong and universal. This is to dwell again in the Garden of Eden, the paradise of God. The help which it furnishes to the realization of this end is the justification for the existence of the New Theology.

In conclusion I cannot forbear departing sufficiently from my theme to make mention of what is perhaps the greatest contribution of the New Theology to the Sunday-school teacher for vitalizing her message and for emphasizing the necessity for living righteous and unselfish lives. I refer to the new interpretation of the nature of Christ and our relationship to him. I am not one of those who think that we have outgrown the Christ life and that his teachings are antiquated. I rejoice in the fact that he is enthroned in the hearts of more men and women today than ever before in human history and that the new thought more than the thought of any other age is giving to him a central and necessary place in history and in human life. To my mind if we think ourselves away from Christ, we must think ourselves back to him before we come to the highest development of character. But we no longer believe in the dual nature of Christ. Yet that does not mean that we deny his divinity. We lay equal emphasis on his divine nature as on his human, and equal emphasis on his humanity as on his divinity, and these two are one. Life in all its various manifestations is but an expression of the divine life. It is our task to give it true expression. God and man are thus brought into harmony. It was not the purpose of Jesus to show us how divine and mighty God is and how far removed from humanity, and on the other hand how weak and insignificant we are, how totally depraved and unworthy of the least of God's thoughts; but Jesus strove to show us how condescending and human God is and how holy and divine we may become. Neither this world nor any part of it belongs to the devil. It is all God's world, and through it all "one increasing purpose runs." "We are his and by his love he claims us as his own." Just as the nature of God and man is one, so their interests are identical, and we are expected to live the divine life here and now. This is the central truth and the crowning message of the New Theology.

## THE HOME.

**All Contributions for This Department Should Be Sent to Mrs. William Kent, 5112 Kimbark Avenue, Chicago.**

### Helps to High Living.

Sun.—To believe your own thoughts, to believe that what is true for you in your private heart is true for all men—that is genius.

Mon.—A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace.

Tues.—A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.

Wed.—Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emits a breath every moment.

Thurs.—Always scorn appearances and you always may. The force of character is cumulative.

Fri.—Regret calamities if you can thereby help the sufferer; if not, attend to your own work and already the evil begins to be repaired.

Sat.—Nothing can bring you peace but the triumph of principles.

—*From Emerson's Essay on Self-Reliance.*

### Self-Dependence.

Weary of myself, and sick of asking
What I am, and what I ought to be,
At this vessel's prow I stand, which bears me
Forwards, forwards, o'er the starlit sea.

And a look of passionate desire
O'er the sea and to the stars I send.
"Ye who from my childhood up have calmed me,
Calm me, ah, compose me to the end!

"Ah, once more," I cried, "ye stars, ye waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you!"

From the intense, clear, star-sown vault of heaven,
Over the lit sea's unquiet way,
In the rustling night-air came the answer:
"Wouldst thou *be* as these are? *Live* as they.

"Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them
Yield them love, amusement, sympathy.

"And with joy the stars perform their shining,
And the sea its long moon silver'd roll;
For self-poised they live, nor pine with noting
All the fever of some differing soul.

"Bounded by themselves, and unregardful
In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mighty life you see.

"O air-born voice! long since, severely clear,
A cry like thine in mine own heart I hear:
'Resolve to be thyself: and know that he
Who finds himself, loses his misery.'"
—*Matthew Arnold.*

## The Sand-Merchant's Son.

Jogglety-jog! Through the suburbs, over the huge cobble-stones, the sand-merchant's cart moves heavily along. Fine yellow sand for the housewives, the inn-keepers, sand for the bird-cages, for the hens, too, to keep them from laying eggs without shells. The sand-man sells it to any one who wants it, in little sacks, and pushes on, urging his horse along and crying his wares, from morning till evening.

A rough trade and not very lucrative! It is a sizable problem, how to feed a family and a horse with the rare coppers it fetches. And yet I saw, the other day, a happy little figure framed in the setting of that poor trade; it was the sandman's little son.

Imagine a big baby of four, fresh and curly, with bare legs, his sleeves rolled up. He was installed at the further end of his daddy's cart, and was, with mighty fistfuls, filling a little wooden bucket. Around him, sand-pies stood in rows, more numerous every minute, some already dried by the sun, others just out of the oven, still shiny with moisture. Now and then the jolting of the cart would overturn a few, which were at once replaced by others. Never did baker knead dough with as great fervor as the delicious urchin kneaded sand. He was wholly absorbed in his business, and gave not a fig for the rest of the world. He had sand everywhere, even on his cheeks and in his hair. This did not trouble him. From time to time, his father would come to fill a sack, and touch him with an intention of caress. Little bakerman was hardly aware of it. Even his piece of bread—and what a piece!—lay on the floor of the cart, disdained. Not that he was dainty: the crust, notched by repeated vigorous bites, testified to the contrary; but the fury of digging and pie-making was mightier than hunger. Time to eat? Well, hardly! He had other fish to fry. After making as many pies as necessary, were there not mountains to raise, ramparts to build, caves to dig and tunnels to pierce?

And I said to myself: "How many children who have wooden horses and carriages, building-blocks and tea-sets, dolls, puppet-shows, Noah's arks and everything the toy-shops afford, are not as happy as that child!"

The abundance of complicated and costly playthings makes children early weary, enervates them and renders them ungrateful. They yawn in the midst of abundance, lose initiative and the power of effort. By dint of working without discrimination for their happiness, those guilty of this folly take away their faculty for being happy.

I would gaily exchange the playthings of the most luxurious shop for a heap of sand on the edge of the ocean, or even in a sandman's cart.—*Charles Wagner in The Sunday School Times.*

## Mottoes on the Walls of a Chinese School-Room.

"Diseases enter by the mouth; misfortunes issue from it." (Don't talk too much.)

"A race-horse cannot catch a word once uttered." (Be careful what you say.)

"Don't tie your shoe in a melon patch." (Caution.)

"All ten fingers cannot be of the same length." (Contentment.)


# UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

*Entered at Chicago, Ill., Postoffice as Second Class Matter.*

$2.00 PER ANNUM.

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## THE FIELD.

*The World is my Country, to do good is my Religion."*

THE UNITY ROOM IN THE LINCOLN CENTRE.—The northwest parlor on the working floor of the Lincoln Centre is to be called "Unity Room." Its mantel will bear the title and motto of this paper. Here will be UNITY's business desk and that of the Secretary of the Congress of Religion. Here will be a book-case that will securely preserve a complete bound file of UNITY, now in its twenty-eighth year, and on the walls will be gathered the faces of those most intimately connected with the origin and life of this paper. Any reader of UNITY sufficiently interested in this home corner in the Lincoln Centre to send a contribution, however small, towards the furnishing fund of the Unity Room will thereby enlarge and intensify the fellowship which the room hopes to represent in ever-increasing potency. Contributions may be sent to Mary M. Leppo, Treasurer Unity Publishing Company, Abraham Lincoln Centre, Chicago.

ALTON, ILL.—Sunday, October 29, was a day of great rejoicing for our little congregation. The new Sanctuary, for which our people had so earnestly struggled and toiled for years, and for which they brought great sacrifice, at last was ready for service and was dedicated on this day. The new structure stands on the spot where the old edifice has been, overlooking the "Father of waters." It is largely constructed out of the material of the old church, an excellent quality of limestone, in the old English style of architecture. The building is furnished new throughout and the art glass windows are gifts of members of the congregation in memory of departed friends. The new church will represent a value of about $20,000. The dedication sermon was delivered by Rev. J. W. Day, of the Church of the Messiah, the mother church of the Alton society from the text, "Upon This Rock I Will Build My Church." Rev. W. M. Backus, the former pastor of this society and present secretary of the Western Unitarian Conference, gave the dedication prayer and brought the congratulation of the Western churches. The service was beautiful and impressive throughout and attended by a large audience, which filled the church anad overflowed into the adjoining Sunday-school room. The spirit of the church is now full of hope and courage and enthusiasm and with the convenient new edifice the outlook for the future of the Alton church is indeed bright. G. R. G.

## Foreign Notes.

THE UNIVERSAL PEACE CONGRESS, LUCERN.

*(Continued from last week.)*

On Wednesday morning the session opened with a continuation of greetings from representative delegates. The first to speak was our own Dr. Trueblood, who gave a succinct account of the progress of the peace cause in America during the year. His statements were warmly applauded. Other speakers were M. Ernst Moneta of Milan, M. Baart de la Faille from The Hague, M. J. Novikov, the well known sociologist of Odessa, M. E. Wawrinsky of Stockholm and Mr. Geering-Christ of Basel. The regular business of the Congress was then taken up, beginning with a summary of the events of the year.

The first proposition submitted was one for the permanent neutralization of Norway, Sweden and Denmark, and particularly of the principal water-ways which they command. It was accepted with but little discussion. This was far from being the rule, however. Unlike the religious Congress, where

practically no question was discussed, the peace Congress seemed to offer more debate than anything else, not merely from diversity of views, but also because the remarks of each speaker were, except in rare instances, immediately translated orally into two other languages. French was the prevailing tongue, but it was apparently considered obligatory to give at least the substance of every utterance in English and German as well. This gave abundant occasion to admire the extraordinary skill and fluency of the translators, but consumed a great deal of time. The proposition to send a telegram of congratulation to President Roosevelt on the conclusion of peace between Russia and Japan met with unexpected opposition on the ground that it would tend to confuse the public mind as to the real aim of the peace movement, which is not to shorten wars, but to prevent them. The sending of a telegram to the President was, however, voted and his reply was received in time to be read at a public meeting Saturday evening.

An excursion to the Rütli was in the program for Wednesday afternoon, but steady rain making this impossible, the afternoon was given to a full business session which proved one of the most stirring and inspiring of the Congress. Conditions in Armenia and Macedonia were described in a very direct and forceful way by M. Quillard of Paris, delegate of the Union of Armenian students in Europe, in connection with a resolution calling on the signatory powers to enforce articles 15 and 61 of the Berlin treaty, expressing sympathy for the victims of the massacres in Turkey and the Caucasus and censuring the Russian government for its failure either to prevent or suppress these activities. This resolution called forth considerable discussion, its concluding sections being eventually amended to include Poles, Jews and other victims of Russian persecution in the expression of sympathy and to render more sympathetic the condemnation of the Russian government, which the speakers were careful to distinguish from the Russian people. M. Novikov, Russian delegate, speaking to this resolution, observed that some of the speakers seemed to know more about the conditions in Russia than he did himself; that the Armenian massacres were apparently directly contrary to the latest policy of the Russian government, which had shortly before restored to the Armenians the churches and other property of which they had been deprived; for the rest, no one could lament more heartily than he the atrocities perpetrated in his native land. There were many moments during the Congress when one could but have a strong feeling of sympathy and pity for the inevitably painful position of this forceful Russian delegate.

And now came the ever recurring question of the *rapprochement* of France and Germany, so often brought up and as often put aside as insoluble by previous Congresses. This year, on the contrary, the chairman of committee A, Actualities, came forward with two resolutions unanimously accepted by the committee. With the utmost earnestness and a full sense of the responsibility involved in this action the Belgian, M. Houzeau de Lahaie, presented these resolutions in which every word had been long and carefully weighed by the committee, urged upon the Congress their unanimous adoption without amendment.

The first and more specific resolution was as follows: The Fourteenth Universal Peace Congress, considering that all antagonism, whether permanent or transient, between France and Germany is eminently prejudicial as well to the cause of peace and progress as to the world; that it is consequently of universal interest to make it to cease or to avoid the causes of it;—

Expresses its warmest sympathy for all efforts whose object is a *Franco*-German *rapprochement* and a cordial understanding between the two nations;—

Demands the general recognition of a system of international law based on the principles of justice and liberty and assuring the judicial settlement of all international differences;—

Recognizes as one of the essential elements of this system the principle that it is forbidden to dispose politically of territories without the free consent of their populations;—

Expresses the conviction that, when this system shall be fairly established, questions of nationality now so burning will lose much of their acuteness, and that it will then be possible to apply the principles of law thus recognized to the results of former conquests;—

And expresses the desire that the French and German governments enter into negotiations and try by mutual concessions and, if need be, by equitable compensation, to establish between the two countries a régime of peace and law adapted at once to their interests and those of the civilized world.

The accompanying more general resolution laid down the following principles as basis for the proposed code of international law:

1. Relations between nations rest on the same moral and legal principles as those between individuals.
2. No one has the right to take the law into his own hands; no nation may declare war against another nation.
3. All differences between nations shall be adjusted legally.
4. The autonomy of every nation is invincible.
5. There is no right of conquest.
6. Every nation has the right of self-defense.
7. Every nation has the free and inalienable right to dispose of itself.
8. There is a solidarity of nations.

As my version of these resolutions may differ from others in print, let me merely observe in passing that no English version was distributed and that I have but roughly translated one from the French and the other from the German that happened to be before me.

Prof. Quidde of Munich was the first to speak in warm support of these resolutions. He declared that in Germany hatred of France was a thing of the past; that in fact Germany ardently desired the friendship of France and at the same time fully recognized that it was much easier for her than for France to make the first advances, the grievances of France being of a more recent date than her own. With all due recognition of what German civilization owes to England and to others, he nevertheless declared that no two nations had such need of each other, were so fitted to complement and support one another for the benefit of humanity at large, as France and Germany. At the same time he wished most emphatically to assert that the *rapprochement* desired between these two peoples had no ulterior object, that it was not aimed at any third power. A certain young journalist in interviewing him had suggested that an understanding between France and Germany might be very effective against England, to which he (Prof. Quidde) had promptly replied that for an understanding of that nature he felt no interest whatever.

It was then the octogenarian, Frederic Passay, who claimed the right to speak for France. In a voice trembling with emotion, he declared that in spite of age and infirmity he had come once more to the Peace Congress hoping that at last something like this might come to pass, and the whole audience thrilled responsively as he grasped the hand of Prof. Quidde in token of friendship and reconciliation.

That there might be no anti-climax to this thrilling moment, the other speakers registered for this question withdraw their names and the resolutions were adopted unanimously by a rising vote. That evening the French and German delegates held a love feast.

M. E. H.

*(To be continued.)*


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